

A. G. Daniells

# THE WEST MICHIGAN HERALD

HE THAT REAPETH GATHERETH FRUIT UNTO LIFE ETERNAL

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## Missionary Work For Missions.

All our people in North America ought fully to understand that just now they have an unusual opportunity to render the cause of God excellent service. This particular opportunity will last for only a short time. In a few months it will be gone. A similar one may not come again for a number of years if ever.

I refer to the circulation of the "World Missions Special" of the SIGNS OF THE TIMES. This important, valuable, and timely special number of the SIGNS has been prepared at great expense and untiring energy by the publishers and editors. When the matter was nearly already to go to press one year ago the manuscripts and illustrations were all destroyed in the Pacific Press fire. During the past year new articles and illustrations have been secured from all parts of the world and fresh up-to-date facts and figures relating to Missions have been gathered.

And now this Special is ready for distribution. It is ready to tell its splendid message to the world. Its message is intensely interesting. It is instructive, thrilling, uplifting. It will tell the world that God has decreed that the gospel of His coming kingdom is to be given to all the world in this generation and that when this is done the end will come. It will tell of God's wonderful providences during the last century which have been preparing the way for the gospel to be preached in all the world in this generation. It will tell of the open doors in all lands for God's messengers to enter. And for the first time it will tell the Christian

churches in this country of the world-wide missionary work now being carried on by Seventh-day Adventists. This is information the people ought to have. It will impress many minds as nothing else will that we can tell them. The paper is ready for circulation. This is the opportunity for our young people. In a few months it will be gone. What we fail to do now cannot be done six months from now. Surely our people will be wise and prompt in this matter. People who have confidence in this cause, and love it, as we do will not let this opening for service go by default.

The good news has recently come to us that one of our Young People's Societies has subscribed for over two thousand copies of the Missions Number, and has dedicated the profits to the ever needy and interesting cause of foreign missions. This donation of profits amounts to \$131.00. Such a liberal consecration of both time and money for the home and foreign missionary work affords a beautiful example for others to follow.

May the Holy Spirit move all to great earnestness.

A. G. DANIELLS.

## Liberty, No. 4.

"The Rome and the United States" number of LIBERTY for the fourth quarter issue, comes out with sixteen strong editorials showing that religious legislation ever leads to persecution. that the present attitude of the ministry, the ever-recurring school matter, the demand for Sunday legislation, the strange experiments in legislation, the dangerous precedents, the mak-

ing of and enforcing Sabbath Laws, the inconsistency of enforced religious observances, and the present tendency to make Christ's Kingdom of this world, are subverting the principles of good government, and destroying the genuine religious experience.

The general articles of this number are unusually strong among which are:

"ROME AND THE CONSTITUTION"—The marvelous change fifteen years has made in the attitude of the Roman Catholic Church toward the government of the United States.

"CONSCIENCE-FREE"—Can not be coerced,—"You can forge a crowbar on an anvil, but you can not hammer out a conscience."

"THE TRIUMPH OF ROME"—In her co-operation with Protestants in the exalting of Sunday, she is seeking to regain her lost supremacy.

"THREATENING SHADOWS"—The lamb-like nature of this nation to be changed into that of the dragon—historical and Scriptural evidence given.

"THE SPHERE OF LAW"—The object of civil law is to regulate civil conduct, but the civil law that modifies, changes, or interferes with the law of God transcends the powers conferred, and are not respected by the courts of heaven.

"THE PAPAL THEORY OF THE GOVERNMENT"—A union of church and state, with the church as the SUPERIOR, and commanding obedience from the state as the INFERIOR.

"THE IMPORTANCE OF THE SABBATH"—The Sabbath of the fourth commandment—its purpose. The enforcing of its observance being

the transgression of the moral law of which it is a part.

"WHY RELIGION WAS DISESTABLISHED IN VIRGINIA"—An interesting sketch of American history in which is revealed the evils of a union of church and state, and the blessing of religious liberty.

"TEACHING ONLY WHAT GOD HAS COMMANDED"—Men are to take the Law of God just as they find it. They have no right to urge as a matter of universal obligation what God has left as a matter to be decided by every man's conscience.

"TEMPERANCE"—Sunday-closing of the saloon,—The cause of the moral paralysis upon society,—Lincoln's temperance pledge,—England's drink bill,—Liquor drinking in the United States.

The magazine has been enlarged to 48 pages, better illustrated and the price raised to ten cents per copy. The costs to agents are as follows:

2 to 25 copies, 5 cents each.

25 to 500 copies, 4 cents.

Subscription price, 25 cents. Foreign, 35 cents.

Ten or more copies one order to one address 15 cents per copy.

Place all orders for LIBERTY with the State Tract Society.

### A Triple Blessing for Young People.

A little girl was heard to say at the close of her evening prayer, "And I saw a poor little girl on the street today, cold and hungry, but its none of our business, is it, God?" None of us would pray like that, but many people act that way.

Surely our Missionary Volunteers will not withhold God's saving truth for this time from the world which is soon to perish. Paul said, "Woe is me if I preach not the gospel."

Our young people can do much in the great campaign with our periodicals. The great Missionary number of the SIGNS, just out, and the Bible Reading Series to follow, will do a mighty work IF TAKEN TO

THE PEOPLE. "Our truth" number of the INSTRUCTOR will soon follow filled with present truth, written especially for young people. This furnishes an extraordinary opportunity for our young people to work.

We are living in strenuous times, which demand strenuous work. If we appreciated the anxiety of Jesus to finish the work, we would do more with these papers than most of us have had any idea of doing.

Dear young people, if you do not carry the truth to the thousands of young people, in your town, county, and state, who will? "Who of our youth will give themselves to God for the purpose of laboring for their fellow youth?"

These papers ought to be put into the hands of the leaders and members of other Young People's Societies, in all libraries, Y. M. C. A. and Y. W. C. A. reading rooms, hospitals, orphan homes, reform schools, prisons, and public waiting rooms. Let the truth shine out. Who will share in this triple blessing?—

1. A knowledge of the truth by the people to whom the papers are sold or given.

2. An increasing spirit of service for those who work with the papers.

3. A knowledge of the truth gained in preparing to do this work, thus helping us to reach the "Standard of Attainment."

M. E. KERN.

Elder J. W. Hofstra and O. R. Staines have been visiting some of the churches in the interest of the school for the colored people that is to be located near Nashville, Tenn.

Elder M. S. Burnham and E. A. Merriam spent Sabbath, October 26, with the church at Byron Center. They report a good meeting. The ordinances of the Lord's house were celebrated and all who were present enjoyed a rich blessing.

### An Opportunity For Everyone.

The president of the General Conference has made an earnest and reasonable appeal that the \$150,000 Fund shall be finished before the first of January, 1908. This can easily be done if all will work in the same spirit shown by a Sister in California, from whose letter, dated Sept. 30, I quote as follows:—"I am giving a part of every dollar I earn—for that is all I can call my own (under God,) to that sum, and shall continue to do so until it is finished—then I stand ready for the next call."

If our brethren and sisters who have means, do as this Sister expects to do, the whole amount will be raised at once, and we should not even have to go on with this work until January 1st. You may have given before to this Fund, but shall we not, "forgetting those things which are behind," make a united and determined effort to close up this Fund by the first of January at least? There may also be a large overflow, as there was with the \$150,000 Fund.

J. S. WASHBURN.

### Important Notice.

On page 3 of this issue is presented a full-page cut of the Bible to which we called attention of many of our readers by circular letter a short time ago.

We can call attention to one or two salient features, only, here. The reader will note a third column in center of page. This column contains the chronology of the events of this page also numerous historical notes.

At the foot of the page will be found the references in full. To illustrate: Before THE in the 1st verse is A referring to the foot of the column we find all the references from chapter one. These collated show that Christ created the world. This plan is carried through the entire Bible making it a great time saver. It is beautifully illustrated, and has the most complete concordance published

# THE FIRST BOOK OF MOSES, CALLED GENESIS

**NOTE.**—Genesis (genesis). The meaning of the word Genesis is beginning. The oldest universal history possessed by the human race is found in the Book of Genesis, chs. 1-11; chs. 12-50 continue the records of ancient history, but rather in a special sense as particularly recording the history of Israel's ancestors and patriarchs. While recording the most ancient history of the world, the chief purpose of Genesis is to show how the theocratic government, subsequently founded by Moses, was rendered possible and necessary. Therefore, the author begins with the primal unity of the human race and its original relation to God; thence unfolds the interruptions of that relation by sin which gradually wrought a division in the human race for want of the principles which originally dwelt in man in general, but which had been preserved among a small and separate race only—a race which gradually became more and more isolated from other peoples and for many generations enjoyed the special blessing and guidance of the Lord.

Genesis, therefore, presents the Mosaiical theocracy as a restoration of the original relation which God brought about by Jehovah himself through a long series of manifestations of his power, justice and love. Genesis thus furnishes us with the primary view of the whole of theocracy, and may therefore be considered as the historical foundation without which the subsequent history of the covenant people would be incomplete and unintelligible. A special effort is made by the author of Genesis to point out the gradual and progressive development of the divine relations. As a historical work, Genesis is a book consisting of two-contrasting parts.

The first part introduces us to the greatest problems of the human mind, such as the creation and fall of man; and the second, into the quiet solitude of a small, defined circle of families. In the former, the most sublime and wonderful events are described with childlike simplicity; while in the latter, on the contrary, the most simple and common occurrences are interwoven with the sublimest thoughts and reflections, rendering the small family circle a whole world in history and its principal actors prototypes for a whole nation and for all time. The contents in general are strictly religious; not the least trace of mythology appears in it. It is true that the narrations are fraught with wonders—but primeval wonders. The marvelous deeds of God are the very subject of Genesis. None of these wonders, however, bears a fantastical impress. They are all penetrated by one common leading idea, and are all related to the counsel of God for the salvation of men. This principle permeates the whole of Genesis, therefore the wonders therein related are as little to be ascribed to man as the plan of God for human salvation.

There are many myths regarding the creation and fall of man, but they all bear the stamp of the nation from which they originated. Not so with the historical delineation of the creation and fall of man recorded in Genesis. It is universal in its scope and treatment.

## CHAPTER 1.

Ch. 1. B. C. 4004.

1 *The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 Also the appointment of food.*

1 In <sup>a</sup>the <sup>b</sup>beginning <sup>c</sup>God <sup>d</sup>created the heaven and the earth.

2 And the earth was without <sup>e</sup>form, and <sup>f</sup>void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And <sup>g</sup>God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 ¶ And God said, Let there be a <sup>h</sup>firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament <sup>i</sup>Heaven. And the evening and the morning were the second day.

9 ¶ And God said, <sup>j</sup>Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, <sup>k</sup>Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding <sup>l</sup>fruit after his kind, whose seed is in itself, upon the earth: and it was so.

1. From the beginning, first in place, time, order or rank spec. a first fruit; hence at the commencement of that series of events with which the creation and history of the human race are associated.

2. In the Hebrew scriptures, three verbs are used in different places to express the divine act of creation, viz.—bara, create; asah, make; and zaoar, form or fashion. While each has its shade of distinction, yet the best critics understand them as so nearly synonymous as to be interchangeable. In v. 1, bara is used, meaning simply to create, without any implication positively or negatively as to the material used.

3. To lie in waste; a desolation fig.; a worthless thing, empty place, confusion, wilderness.

4. To be empty, a vacuity, i. e., superficial and undistinguishable ruin, emptiness, void.

5. To expand, to stretch and spread over as a thin sheet. The visible arch of the sky. The pure and transparent expanse which envelops the globe. The expanse appearing like an arch immediately above us in the heavens.

6. To be lofty; the sky as aloft; alluding to the visible arch in which the clouds move as well as to the higher ether where the celestial bodies revolve.

7. A luminous body or luminary; fig., brightness, cheerfulness, glorious.

8. Sign as a flag; a beacon; a monument; an evidence, i. e., in the sense of appearing and presenting.

9. An appointment; a fixed time; appointed for regularity; set time of appearance; fixed and determined.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there <sup>m</sup>be <sup>n</sup>lights in the firmament of the heaven to divide the day from the night; and let them be for <sup>o</sup>signs, and for <sup>p</sup>seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth.

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth

Ref. Genesis, Chapter 1.

a. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. (Jno. 1:1-3.)

And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands. (Heb. 1:10.)

b. By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth. (Psalms 33:6.)

Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. (Job 38:4.)

I am the Lord that maketh all things: that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself. (Isaiah 44:24.)

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: All things were created by him, and for him; and he is before all things, and by him all things consist. (Col. 1:16, 17.)

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. (Heb. 11:3.)

Thou hast created all things, and for thy pleasure they are and were created. (Rev. 4:11.) He that planted the ear, shall he not hear? He that formed the eye, shall he not see? (Ps. 94:9.) Let us kneel before the Lord our maker. (Ps. 95:6.) The rich and the poor meet together; the Lord is the maker of them all. (Prov. 22:2.) Thou knowest not

the works of God who maketh all. (Ecc. 11:5.) I have made the earth, and created man upon it (12). He created it not in vain, he formed it to be inhabited. (Isa. 45:12, 18.) Forgettest the Lord thy maker? (Isa. 51:13.) Now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. (Isa. 64:8.) Have we not all one father? Hath not one God created us? (Mal. 2:10.) God that made the world and all things therein (24). He giveth to all life, and breath, and all things (25). And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation (26). In him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. (Acts 17:24-28.)

c. For he spake, and it was done. He commanded, and it stood fast. (Ps. 33:9.)

d. He hath compassed the waters with bounds. (Job. 26:10.)

He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses. (Ps. 33:7.)

e. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. (Heb. 6:7.)

f. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. (Luke 6:44.)

g. The sun and the moon and the stars, even all the hosts of heaven—which the Lord thy God hath divided unto all nations under the whole heaven. (Dt. 4:19.) Thou hast prepared the light and the sun. (Ps. 74:16.)

## The West Michigan Herald.

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Margaret Haughey, Editor.

with the Bible itself. Christ's utterances are all in *ITALICS* also all the prophecies pertaining to Christ.

Some have thought we were launching out in the wholesale business. Not so. We have done what we have because of the merits of the work and because of personal acquaintance with the compiler. He simply agreeing to pay the expenses incurred. Had the writer felt disposed to enter commercial circles he would have made it a point to enter the employ of the publishers of this Bible and not accepted the meager salary of Field Secretary of the W. Mich. Conf.

One Field Secretary thinks it will detract from the sale of the Denominational Literature. This ought not be so. It ought to increase it. Personally I have always carried a Bible catalog from some House as I have had frequent calls for Bibles. It requires but a moment's time to call attention to the Bible and take the order and one can frequently sell two books in one house.

This Co. is working on a Teacher's Bible which will be out early in the year, and will be more convenient to handle. For any further information address Egyptian Pub. Co., Chicago, Ill. Manhattan Bldg.

A. C. HAUGHEY  
Field Secretary,  
W. Mich. Conf.

### Missionary Volunteer Lesson Nov. 9.—The Millenium.

(The word millenium is a compound of two Latin words milli meaning 1,000, and anus year. Thousand years.)

1. What is the first work of Christ as He descends from heaven? I Thess. 4:16.

2. What takes place immediately after all the sleeping saints are raised? Verse 17.

3. How many of God's children are thus taken out of the earth?

4. What class of people are still living upon the earth? What will become of them? II Thess. 1:7-9.

5. How long before the rest of the dead will be raised? Rev. 20:5 first sentence.

6. How many men, good or bad, are left alive upon the earth after Christ has ascended to heaven with His redeemed? Note 1.

7. What is the last plague? Rev. 16:18. How does Jeremiah, speaking of the same event, describe this earthquake and its result upon the earth? Jer. 4:24,25,26,23.

8. When was the earth before in the same condition as described in Jer. 4:33? See Gen. 1:12.

9. Where are the Devil and his wicked associates now? Rev. 12:9. What are they doing?

10. Will the Devil and his angels be locked up in the earth after it has been ruined by the last earthquake, during these thousand years? Rev. 20:1-3 Note 2.

11. Why can he not deceive the nations during these thousand years? Note 3.

12. What are God's people doing during this thousand years? Rev. 20:6.

13. What will the Lord do at the end of the thousand years? Rev. 20:5. First sentence. Rev. 20:7. Note 4.

14. What work does Satan take up again after the wicked are brought to life? Verse 8.

15. By what is the number of this great host, which is gathered for battle, compared? Verse 8.

16. What is the purpose of this battle? Verse 9 first clause.

17. What is the result of this attempt to take the New Jerusa-

lem? Verse 9 last clause and the 14 and 15 verses.

18. What is the result of this fire upon the earth? II Peter 3:10-12

19. What will the Lord bring forth out of the earth's melted elements? Verse 13.

20. Who will inherit this new earth? Matt. 5:5.

21. Who will there dwell with them? Rev. 1:4.

#### NOTES.

Note 1. When Christ comes the second time his first work is to call his sleeping children out of their graves; then the living saints are translated and with those who are resurrected are taken to Christ in the clouds. The wicked are not raised at this time, only those who are "blessed and holy" have part in the first resurrection." At the time Gbd's people are raised or translated Christ destroys all the living ungodly this empties the earth of every man, good or bad. Jer. 4:25.

Note 2. These words "bottomless pit" are given in other translations as "void" or "abyss." This is the correct thought and gives the same idea of the earth as Jer. 4 and Gen. 1:1, 2. This is a result of the last plague spoke of in Rev. 16:18.

Note 3. As we have seen before there is no creature living upon the earth after the second coming of Jesus has taken place. Therefore there is none to deceive. Here is the fulfilment of the typical scapegoat, Azazel. Lev. 16:21,22.

Note 4. The loosing of Satan out of his prison is the resurrection of the wicked who were left in their graves at the time Christ raised his subjects. These are all Satan's followers, who have been judged unworthy of eternal life during the thousand years and give at this time the final demonstration of the incorrigibility of their character.

J. W. HOFSTRA.